

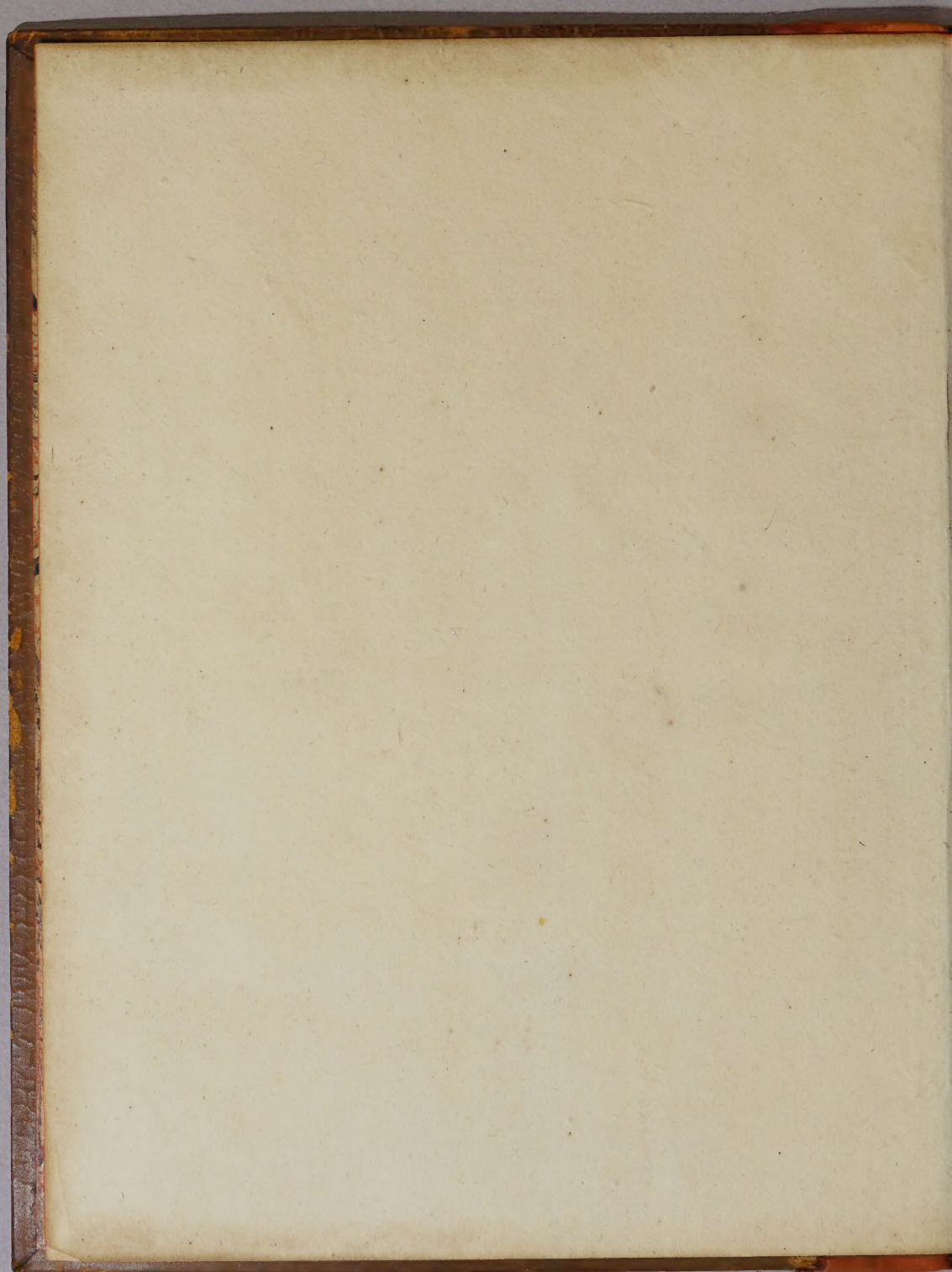


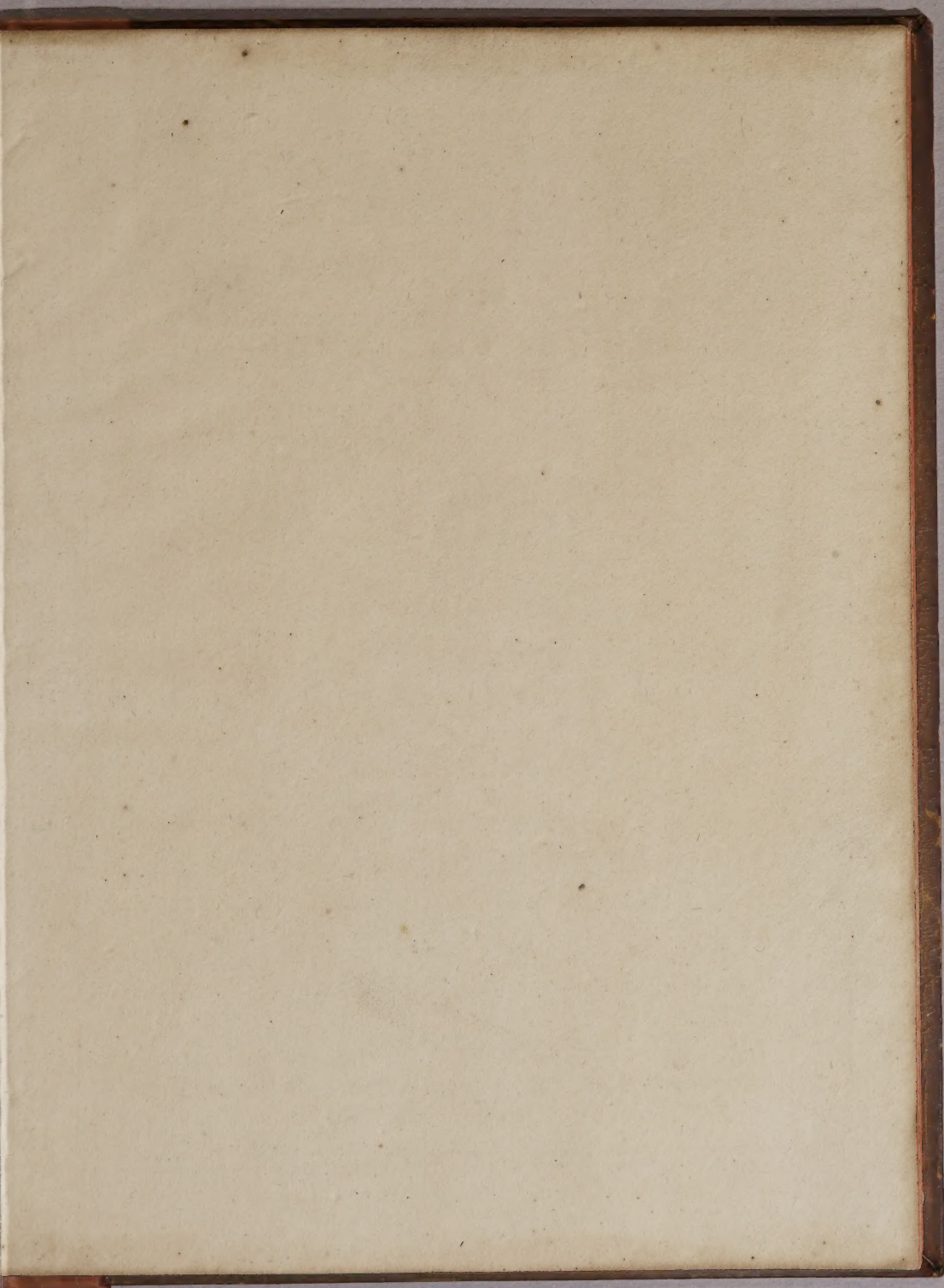
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John Carter Brown.







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A BRIEF
RELATION
OF THE
STATE
OF
New England,

From the Beginning of that

PLANTATION

To this Present Year, 1689.

In a Letter to a Person of Quality.

LICENCED, July 30th. 1689.

L O N D O N,

Printed for *Richard Baldvine*, near the *Black Bull* in the
Old-Baily, 1689.

A BRIEF
RELATION
OF THE
STATE
OF
New England.

HONOURED SIR,

I Have received yours, wherein you desire me to give you a Brief Account of the past and present State of *New England*, which in as few words as I can, and as straits of time will permit me, I shall endeavour your Satisfaction in.

New England contains that Tract of Land which is between forty and forty five Degrees of Northern Latitude; It was for some time known by the name of the *Northern Plantation*; but King *Charles the First* (then Prince of *Wales*) gave it the name of *New England*.

The first settlement of the English there, was in the year 1620, viz. at *New Plymouth*.

New England differs from other Foreign Plantations, in respect of the Grounds and Motives, inducing the First Planters to remove

into that *American* Desert; other Plantations were built upon Worldly Interests, *New England* upon that which is purely Religious; for although they did, and do agree (as is evident from their Printed Confession of Faith) with all other *Protestant Reformed Churches*; and more especially with *England*, in Matters of Doctrin, and in all Fundamental Points of Faith; yet as to the Liturgy, Ceremonies, and Church-Government by Bishops, they were, and are *Non-conformists*: It was grievous to them to think of living in continual difference with their Protestant Brethren in *England*; upon which account they resolved on a peaceable SECESSION into a corner of the World; and being desirous to be under the Protection of *England*, about twenty worthy Gentlemen obtained a Charter from King *Charles* the First, bearing date from the year 1628. which giveth them Right to the Soil, for they hold their Titles of Lands, as of the Mannor of *East-Greenwich* in *Kent*, and in Common SOCCAGE, which, notwithstanding, they purchased their Lands of the Indians, who were the Native Proprietors: By their mentioned Charter, they are Empower'd to Elect yearly their own Governor, and Deputy-Governor, and Magistrates, as here in *London*, and in other Towns Corporate, the Freemen chuse their Lord Mayors, Mayors, Aldermen, &c.

They have also Power to make such Laws, as shall be most proper and suitable for the Plantation: Nevertheless, as an acknowledgment of their dependance on *England*, by their Charters, they are obliged not to make any Laws, which shall be repugnant to the Laws in *England*.

Also, the fifth part of all *Oar*, of Gold or Silver, found in that Territory, belongs to the Crown of *England*.

The Report of this Charter, did encourage many very deserving persons to Transplant themselves, and their Families, into *New England*; Gentlemen of Ancient and Worshipful Families, and Ministers of the Gospel, then of great fame here in *England*, Tradesmen, Artificers, and Planters, to the Number of about four thousand did in twelve years time go thither.

The hazards they run, and the difficulties which they encountered with, in subduing a Wilderness, cannot be easily expressed in a large Tract: But the Almighty God, by a wonderful Providence, carried them through all.

In the year 1637, they were in imminent danger of being cut off by the barbarous Heathen; but when it came to a War, mighty numbers of the Indians were slain, by a few of the English; which caused a terror of God to fall upon the Heathen round about; so that after the *Pequod* Indians were subdued, there was peace in the Land for forty eight years together; and being settled under a good and easie Government, the Plantation increased, and prospered wonderfully; yea, so as cannot be paralleled in any History: never was place brought to such a Considerableness in so short a time; that which was, not long since, a howling Wilderness, in few years time, became a pleasant Land, wherein was abundance of all things meet for Soul and Body, which can be imputed to nothing else, but to their Religion, the Gospel bringing a fulness of Blessings along with it: Some have observed, that since the year 1640, more Persons have removed out of *New England*, than have gone thither. Nevertheless, the four thousand, who did, between that and the year 1620, transplant themselves into *New England*, are so marvelously increased, as that, if the Computation fail not, they are now become more than Two hundred thousand Souls.

There are Towns and Villages, on the Sea-Coasts, from *Long Island* to *Boston*, which is Three hundred English Miles, and the like from *Boston* to *Pemmaquid*, which is Two hundred Miles more.

In the year 1662, *Connecticut* Colony, as also *Road Island*, with the Plantations thereunto belonging, had Charters granted to them by King *Charles* the Second, being much of the same Tenor with the Patent of the *Massachusetts*, whereby these Colonies were made distinct Government.

In the year 1675, the Indians began a second War with the English; the Issue of which was, that whole Nations of them were destroy'd.

Never did men shew greater Courage and Bravery in their Encounters with the Barbarous Heathen, than they did. Although it must be acknowledged that the *Indians* advantages were such, as they could not have been overcome, if God had not fought against them, by sending the Evil Arrows of Famine, and Mortal Diseases among them. I have often thought of an Expression of

an Indian there: *We could easily be too hard for the English, but (said he, striking on his Breast) The Englishmens God makes us afraid here.*

As long as they enjoyed their first Government, no Enemies could stand before them; but since that they have not been able to subdue an hundred Indians, who did the last year commit some outrages among them, having been (as I am credibly informed) designedly provoked thereunto by some Injuries done unto them by those then in Power, who intended the Ruine of the English, and Advancement of the French Interest in that Territory.

As for your Enquiry, *By what means they came to be deprived of their Charters, Rights and Liberties*; please to understand, that in the year 1683, a *Quo Warranto* was issued out against them, and with the Notification thereof by the then King's Order there was a Declaration published, enjoyning those few particular Persons mentioned in the *Quo Warranto*, to make their defence at their own particular Charge, without any help by a publick Stock: By this it was easie to see that some Persons were resolv'd to have the Charters condemned, *quo jure quaque injuria*: Nevertheless, the Governor and Company appointed an Attorney to appear, and answer to the *Quo Warranto*, in the Court of King's Bench.

The Prosecutors not being able to make any thing of it there, a new Suit was Commenced by a *Scire facias*, in the High Court of Chancery.

But tho they had not sufficient time given them to make their Defence, yet Judgment was entred against them for Default in not appearing; when it was impossible, considering the remote distance of *New England* from *Westminster-hall*, that they should appear in the time allowed.

Thus illegally was the Charter of the *Massachusetts Colony* wrested from them: as for the Colonies of *Plymouth*, *Connecticut*, and *Road Island*, there was never any Judgment against them, nor any Surrender; but by a mere Rape, in the year 1686, their Charters and Priviledges were violently taken from them.

Since that time the Country hath mightily declined, and gone to ruin daily, not being now like the place it was Five Years ago, which is not much to be wondred at, considering the Intolerable

lerable Oppressions they have been Labouring under, since their Charters were Ravished from them.

In the Year 1686. *Sir Edmond Andros*, was sent by the late King *James* to *New England*; with a Commission absolutely destructive to the fundamentals of the *English* Government, Impowering him with Four more (none of them chosen by the People) to Levy Money, and make Laws, nay, and in case of War in the Plantations to send as many of the Inhabitants as he would, two Thousand Miles out of the Country: This Commission being Illegal and so in it self void, the People not being able to Continue longer under those Oppressions, did this last Spring assert their *English* Liberties, Rights and Priviledges, and Unanimously Declare for the *Prince of Orange*, and the *Parliament of England*.

And it is greatly to be observed, that as long as *New England* enjoyed their Charters for more than Fifty Years together, they never put the Crown of *England* to a Penny Charge; which is more than can be said of any other Forreign Plantations dependant on *England*.

But since they have been under a Government not by *Charters*, but by *Commission*, the Country hath been Chargeable, and less Beneficial to the Kings Revenue than in former times.

It hath indeed been objected, that in *New England* they did many Years ago Transgress the *Act of Navigation*. But the Transgression of some few particular Persons ought not to be charged as the fault of the Government there, who did in the Year 1663, make a Law that the *Act of Navigation* should be Strictly observed, and their Governours are Sworn to see that Law Executed, and have to the uttermost of their power been careful therein.

Many other Things have been suggested against *New England*, the most of which having no footsteps of Truth in them, but being the Malicious Inventions of the *Tobijaks* and *Sanballats* of the Age, are not worth mentioning.

Not but the People there being but Men, have had their failings as well as other Men in all places of the World. The only thing (so far as I can learn) which can with any Colour of Truth be justly reflected on them as a great fault, is that in some matters relating to Conscience and difference of opinion, they have been more rigid and severe than the Primitive Christians or the Gospel doth allow of.

Yet

Yet this is to be said in their behalf, that things are reported worse than indeed they were, and that now many Leading Men, and the generality of the People are of a more moderate Temper.

I know many that have a great Interest there, do abhor the Spirit of Persecution as much as any Men in the World.

It is certainly for the Interest of *England*, that *New-England* be encouraged; and preserved in all their Rights, Priviledges and Properties, and those ill Men who have given or shall give contrary advice (notwithstanding all their vain pretences to the contrary) have and will prejudice the Interest of the Crown more than they are, or ever were, or can be able to make amends for: which I evince by the Arguments following.

I. The Kings Revenue, all things considered, is as much or more augmented by *New England*, than by any other of the Foreign Plantations. This will seem to some a strange Assertion: But consider what I say, and then judge if it be not true.

The other *American Plantations* cannot well subsist without *New England*; which is by a Thousand Leagues nearer to them than either *England*, or *Ireland*; so that they are supplied with Provisions, Beef, Pork, Meal, Fish, &c. And also with the Lumber Trade, Deal Boards, Pipe-Staves, &c. chiefly from *New England*.

Also the *Carribbe Islands* have their Horses from thence. It is then in a greater part by means of *New England* that the other Plantations are made prosperous and beneficial; they pay Customs in the Plantations for the Goods they Export from thence into *New England*, and when those Goods are brought into *England*, they pay the same again the Second time, by which means not a little is contributed to the Crown.

Some Manufactures there are amongst them, but not a Twentieth part of what the Country hath need of, or is consumed there, most of their Cloathing as to Woollen and Linnen, all sorts of Upholstery Wares, Haberdashers and Silk Wares, Stuffs, Silks, &c. they have from *England*; and make returns in Plate, Pieces of Eight, Beaver, Moose and Deer Skins, Oyl, and Iron, all which, but the Bullion, the Country affords.

Also by Sugars and Tobacco, Indico, and indeed all the Product
of

of the other Plantations, which with their own Vessels they fetch and transport to *England*.

II. I know not whether in the World there be a better place for shipping, nor can I say how many, (but many hundreds there are) hundreds of Vessels of their own building do belong to the Country, (besides great Numbers built and sold into *England* ;) for they yearly build many good Ships, some of which for *London*, and other places in *England*.

The Country abounds with Pine-Trees, Excellent Cedars, and Oak for building of Ships, and Ship-Masts in abundance ; by those that are proper Judges, the best in the World, and come yearly from thence for the Use of the King's Ships.

And it hath been affirmed by knowing Men in Navigation and Building, that whenever the King of *England* pleases, he may in *New England* on such easie Rates as is scarce imaginable, build Navies of Ships: There being no better Timber in the World, and in such quantities as are inexhaustible, and in such convenient Places, as if God and Nature had adapted these vast Timbers for the said use ; which is worth consideration, for that Timber is generally wanting in *England*, and in *Ireland* ; what is, is too far from Waters and Places fit for Carriage, and the East-Land Oak is spongy and unfit.

III. The English born in *New England*, have the true inherent Spirit of the *Old*, apt and fit for Martial Employes ; and as an addition to their Natural Courage and Sobriety, are well instructed in Martial Discipline.

All the Inhabitants from sixteen to sixty Years in each Town, are by the Law and constant Custom of the Country to bear Arms, if occasion shall require, and that they may be fit so to do.

They have in each Town and Village their Training-days, eight Times every Year, wherein they are exercised in Military Discipline, that so they may be expert in War, on all occasions, for their own Defence, and Service of their Prince ; who will find whenever he shall please for to command, and commissionate them, that they are able (by the blessing of God) to secure and enlarge his Dominions, and to bring
 B their

their French Neighbours into an intire Subjection to the Crown of *England*.

And from this Consideration it was, that the French Ministers, (who all the World knows had a mighty Ascendent over *White-Hall*, in the Two Late Kings Reigns) ceased not in their Negotiations, until amongst other Articles agreed on; One was, that in Case of a War betwixt *England* and *France*, there shall be a Neutrality in the Plantations: They wisely foreseeing, that if the King of *England*, should arm and commission his Subjects in *New England*, the Frenchmen in those parts could not stand before them.

In the Time of the Late Protector *Cromwel*, they did by order from *England*, take several Forts from the French, which by King *Charles* the Second were restored to them again; no ways to the Honour or Interest of the English Nation.

And it's hoped, His Majesty and the High Court of Parliament, will put that value upon *New England*, as so vast a Tract of Land and Body of People deserve from a Government on which they depend, and are so great and useful a Member, as they have manifested themselves to be: And that in so Eminent a manner as calls for Protection, Encouragement, and Restauration to all their Rights, Priviledges and Proprieties, and what Additions more, as in His Majesty great Wisdom, shall be thought fit for his Service, the Protestant Religion and the good of that People; who on the 18th. of *April*, 1689. Unanimously rose in Arms, and after having seized upon their Illegal Governour, and the rest of their Oppressors; declared for the Prince of *Orange*, and the Parliament of *England*, the Protestant Religion and their Ancient Constitution, and to this day do keep the Country for our Present Sovereigns, King *William* and Queen *Mary*, against King *Lewis*, and the Abdicated King *James*, waiting His Majesties Commands, &c.

Which Declaration is in the words following :

WE do therefore seize upon the Persons of those few Ill Men, which have (been next unto our sins)

fins) the Grand Authors of our Miseries, resolving to secure them, for what Justice, Orders from his Highness, with the English Parliament shall direct, lest, e're we are aware, we find (what we may fear, being on all sides in danger) our selves to be by them given away to a Foreign Power, before such Orders can reach unto us, for which Orders we now humbly wait; in the mean time firmly believing, that we have endeavoured nothing but what meer Duty to God and our Country calls for at our hands: We commit our Enterprize to the Blessing of him, who hears the Cry of the oppressed, and advise all our Neighbours for whom we have thus ventured our selves, to joyn with us in Prayers, and all just Actions for the Defence of the Land.

The twelfth Article of *New England* is the Key of the *New World America*; if the French King had got it into his Possession, he might soon have made himself Master of *America*, and this in all Probability would have been done this Summer, if the *New Englanders* in and about *Boston*, penetrating into the Designs carrying on, had not risen as one Man, and seized Sir *E. A.* (who is as of a French Extract, so in the French Interests; being sent to *New England* by the Late King *James*, with an Illegal and Arbitrary Commission) and those ill Men who joyned with him in his Tyranny.

All men do acknowledge, that those brave Souls whom God hath so wonderfully assisted, and spirited to preserve *London-Derry*, (and perhaps thereby to save all *Ireland*) by securing it, and declaring for King *William* and Queen *Mary*, deserve great Favour and Protection from the Government.

And the same must be acknowledged due unto the People of *New England*, and more especially, when it is considered of what Value and Consequence to *England*, *New England* is, and that they so early as it were, rescued the Country out of the hands of the French, even before they knew the Prince of *Orange* was King of *England*, and that at a Time when they

knew no more, than that His Highness was landed in *England*, with a design to endeavour the delivering the Kingdom, and the Churches of God from Popery, Slavery and Arbitrary Power, which as they lookt upon as an Heroick and Glorious Undertaking; so they also accounted it their Duty to embark themselves in the same Cause; though they knew not what the Issue of so mighty a Work would be; which hath caused some Persons of no Mean Figure to say,

These People deserve His Majesties and the Nations Respect, Countenance, and Speedy Restitution of all their Rights, and to be enabled by His Majesties Commissions to prosecute the War against France in America, which they are capable to do without any considerable Charge to the Government.

And indeed *New England*, hath upon the best Accounts which can be mentioned, out-done all *America*.

For there they have erected an *University*, which began in the year 1642, wherein things are managed, *pro more Academia- rum in Anglia*: Several Persons of more than ordinary Learning; yea, and many scores of able Ministers, of the Gospel, have there had their Education.

Thereby the Statutes of the *Colledge*, none is to be admitted, before he can write Latin in a pure Style, and translate any ordinary Greek Author.

It is customary with them, every Morning in the Colledge-Hall, to read a Chapter out of the Hebrew Bible, and at Night a Chapter out of the Greek Original.

The Tutors there instruct their Pupils in *Logick*, *Natural and Moral Philosophy*, *Metaphysicks*, *Geography*, *Astronomy*, *Arithmetick*, *Geometry*, &c. and the Learned Men there have a corresponding communication with other Learned Men in divers parts of the World, where the Reformed Religion is professed, and by them highly revered for their Learning and Sobriety; an Instance of which appears by the following Letter, written by the Eminent Mr. *Kick*, to the Queen's Majesty that now is, in *February* last, by way of Supplication for *New England*.

To

To Her Royal Highness the Princess of Orange, &c.

May it please your Royal Highness,

TH E great and good God, who hath foretold us in the Scriptures, that a great and wonderful Deliverance shall be wrought for his Church in the latter days, when the Mountain of Zion shall be exalted in the top of the Mountains, seemeth to have designed to make use of His Highness the Prince of Orange, and Your Royal Highness, as Instruments in that glorious Deliverance: Having already done such marvellous things in England by His Highness, in order to that great Work; insomuch, that the Eyes of all the Protestant Churches, and People of God, are this day towards His Highness, and Your Royal Highness, as Instruments in God's Hand for the further carrying on of the Deliverance of his Church, from the cruel Sufferings and Oppressions it is under in most parts of World. For which reason I have taken the boldness to become Your Royal Highnesses humble Remembrancer, on the behalf of the People, and Church of God in New England: Who about Seventy years since forsook their own Native Country, and went into that howling Wilderness, that they might enjoy the Liberty of their Consciences in the Worship of God. They are a People indeed not much taken notice of, yet a People by and for whom God hath done great things, and by whose assistance the English Colonies and Plantations in America, and the West-India Islands may be much profited; and in case of War with France, many of the French Colonies, in those parts, may be reduced to the Obedience and Interest of the English Nation. They have erected a University amongst them, that hath produced very many able Divines,
who

who have been very Instrumental in the Conversion of many, of the Indians, to the Christian Faith, having for the furtherance of that good Work, Translated the Bible into the Indian Tongue

Their Confession of Faith and Church-Discipline, I have made bold to present to Your Royal Highness, that you may see they are Orthodox. This People had a Patent granted them by King James, to choose their own Governors, and to make their own Laws, (not repugnant to the Laws of England) which Patent was Ratified to them by King Charles the First and Second, and so continued until the late ill Mode of Quo Warranto's came up, and that they had one sent to them about their Patent. For the defending of which, they stood a Tryal at Westminster-hall, and cast the King; but the King caused it to be brought to a Review, and by Stratagems used then in such like Cases, forced a Judgment against the said Patent; and thereupon took away all their Priviledges, and Imposed a Governor, and new Laws upon them, which they exceedingly much groan under. And although I am satisfied, that so soon as they shall come to hear of the great and wonderful things that God hath done in England by His Highness, for the Restoring of Charters and Priviledges, they will then Address themselves to Your Highnesses, seeking the Restoration of theirs; yet in regard they are so many thousand Miles distant, it will be long e're it come to their knowledge.

Therefore I have adventured on their behalf (having had a Correspondency with the said People many years, and knowing how much they will suffer, if their new Governor be not speedily removed) to give Your Royal Highness the trouble of these Lines, praying to God that He will please to move your Heart to take the First opportunity to help them to the Restoration of their Ancient Patent, Priviledges and Liberties: That they and all the Churches of God may have rea-
son

son to own His Highness, and Your Royal Highness, as Healers of their Breaches, and Restorers of Paths to dwell in: And to rejoyce in the Goodness of God in fulfilling that Promise, of making Kings to be Nursing Fathers, and Queens to be Nursing Mothers to his Church. I humbly beg your Royal Highnesses Pardon for the trouble of these Lines, and take leave to subscribe my self,

G R E A T M A D A M,

Your Royal Highnesses

Most Obedient and

Most humble Servant

Hague the First of February, 1689. S. N.

A B R A H A M K I C K.

Nay, I will be bold to say, that *New England* hath out-done the whole World; for among the Indians, who a while since were mere Heathens, there are not only many Congregations of them, who are converted to the Christian Faith, and the Protestant (which is the only True) Religion: But no less than Four and twenty of those Heathens, are now not only Christians, but Preachers of the Gospel of Jesus Christ. And I challenge the whole World to produce me the like Instance, as more fully appears by the following Relation, abstracted out of a Letter written about two years since from *Boston*, by the Reverend Mr. Mather, President of the College there, at the request, and unto the famous Dr. John Leusden, Hebrew Professor in the University of *Utrecht*, and since translated into divers Languages in *New England*. The whole Bible hath been translated into the Indian Language; and there also printed: It's above forty five years since, that truly pious and godly Man, Mr. John Elliot, Minister of the Church at *Rockborough* (a Mile from *Boston*) being warm'd with a Compassionate and Holy Zeal for the Conversion of the *Americans*, set himself to learn the

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Indian Tongue, that he might the more easily, and successfully open to them the Mysteries of the Gospel; on account of which he hath been (not undeservedly) called *the Apostle of the American Indians*. This Reverend Person was he that, with indefatigable Labour and Study, translated the whole Bible into the Indian Tongue, and also several English Treatises of Practical Divinity and Catechisms.

About Twenty eight years since he gathered a Church of Converted Indians, in a Town called *Natick*. These poor Indians were brought to such a sense of God and Religion, that they confessed their Sins with Tears, and professed their Faith in Christ; and afterwards they and their Children were Baptized, and they were Solemnly joyned together in a Church-Covenant: And Mr. *Elliot* was the first that Administred the Lords Supper to them. The Minister of that Church is now an Indian named *Daniel*.

Besides this Church at *Natick*, among our Inhabitants in the Massachusetts Colony, there are Four *Indian Assemblies*; where the Name of the True God, and Jesus Christ, is solemnly called upon. And these Four Assemblies have American Preachers: Mr. *Elliot* formerly Preached to them once in Fourteen Days; but now being Weakned with his Labours, and in the Eighty Sixth Year of his Age, doth not Preach to them more than once in Two Months.

About Fifty Miles from *Boston* is another Church consisting only of Converted Indians; in an Indian Town, called *Marshippang*, the first Minister of which was an Englishman, who being skilful in the *American Language*, Preached the Gospel to them in their own Tongue; but this Minister is lately Dead, and they now have an Indian Preacher.

There are besides that, Five Assemblies of Indians professing the Name of Christ, not far distant from *Marshippang*, which have Indian Preachers, and also are Preached unto in their own Language once every week by Mr. *John Cotton*, Son of the Famous Mr. *John Cotton*, somtimes Minister of the Church at *Boston*. In *Plymouth Colony* of the Inhabitants of *Saconet* there is a great Congregation of those who for distinctions sake, are called *Praying Indians*; Because they Pray to God in Christ.

Not

Not far from a Promontory called *Cape Cod*, are Six Assemblies of Heathens who are to be reckoned as *Catechumeni*; amongst whom are Six Indian Preachers. Mr. *Samuel Treat* Minister of a Church at *East Ham*, Preacheth to these Congregations in their own Language.

There are amongst the Islanders of *Mantucket*, a Church, with a Minister who was lately a Heathen, and several meetings of *Catechumeni*, who are instructed by the Converted Indians.

In the Island of *Martha*, which is about Twenty Two Miles long, are two American Churches planted, which are more Famous than the rest, for that over one of them presides an Ancient Indian Minister, called *Hiacooms*: *John Hiacooms*, Son of the said Indian Minister, also Preaches the Gospel to his Contrymen in Church: in that place *John Tockinosh*, a Converted Indian Teaches.

In these Churches *Ruling Elders* of the Indians are joyned to the Ministers: The Ministers were chosen by the People, and when they had Fasted and Prayed, Mr. *Elliott* and Mr. *Cotton* laid their hands on them, so that they were solemnly Ordained.

All the Congregations of the Converted Indians, (the *Catechumeni* and those that are in Church-Order) every Lords Day meet together, the Minister always beginning with Prayer, and without a Form, because from the heart; when the Ruler of the Assembly hath ended his Prayer, the whole Cogregation of Indians, praise God with Singing; in which many of them are excelling. After the Psalm, he that Preaches reads a place of Scripture, and Expounds it, gathers Doctrins from it, proves them by Scripture and reasons, and infers use from them after the manner of the English, of whom they have been taught: Then another Prayer to God in the Name of Christ concludes the whole Service, in which manner they meet twice every Lord's Day; they observe no Holy Days, but the Lord's Day, except upon some extraordinary occasion; and then they solemnly set apart whole Days, either in giving thanks, or fasting and praying with great fervor of Mind.

Before the English came into these Parts, these Barbarous Nations were altogether ignorant of the true God; hence it is, that in their Prayers and Sermons, they use English Words and Terms.

He that calls upon the most Holy Name of God, says, *Jehovah*, or God, or Lord; and also they have Learned, and borrowed many other Theological Phrases from the English.

There are six Churches of Baptized Indians in *New England*, and eighteen Assemblies of *Catechumens*, professing the Name of Christ.

Of the Indians there are four and twenty who are Preachers of the Word of God, and there are also four English Ministers who Preach the Gospel in the Indian Tongue, and there are many of the Indians Children, who have learned by heart the Catechism; either of that famous Divine Mr. *Will. Perkins*, or that put forth by the Assembly of Divines at *Westminster*, and can in their own Mother-Tongue answer to all the questions in it.

Thus Sir I have endeavoured to gratifie your request with as much Brevity as the Subject will admit, and exceeding the Bounds of a Letter, am forced to be so prolix, and the rather for that most of what I have written is upon my own knowledge, Truth (and the rest undeniable fact) though not the twentieth Part of the Truths might be said of the Almighty's most wonderful blessing and prospering *New England*, and his Gospel among the Heathen there, which to me looks like the Beginnings of the fulfilling those many Prophecies in *Holy Writ* concerning them.

And after all this, I cannot but admire there should be (as you say there is) any Man in *England*, who owns but even the bare name of a Protestant, at such a time as this, when God seems to have begun the Reformation of the whole World, and eminently to appear for the True Reformed Religion, should be an Enemy unto such a People as are in *New England*, and their Discipline, as to the Religious Worship: When as to all knowing and unprejudiced persons, its consonant to the practice of the Primitive Church, and of the Reformed Churches throughout the World: Which one would think should not find an Enemy among any sort of Christians, but those called Papists, or else among such, as *Papist like* can give up their Religion, Rights, Liberties, and Properties, nay, their very Senses to the conduct of their Fellow Creatures.

Books lately Printed for R. Baldwin.

THE History of the most Illustrious William, Prince of Orange: deduc'd from the first Founders of the Ancient House of Nassau: Together with the most Considerable Actions of this Present Prince.

Fourteen Papers, viz. 1. *A Letter from a Gentleman in Ireland, to his Friend in London, upon occasion of a Pamphlet, Entitled, "A Vindication of the present Government of Ireland, under his Excellency Richard Earl of Tyrconnel."* 2. *A Letter from a Freeholder, to the rest of the Freeholders of England, and all Others, who have Votes in the Choice of Parliament Men.* 3. *An Enquiry into the Reasons for Abrogating the Test imposed on all Members of Parliament.* Offered by S. Ox. 4. *Reflections on a late Pamphlet, Entitled, Parliamentum Pacificum, Licensed by the Earl of Sunderland, and printed at London in March 1688.* 5. *A Letter to a Dissenter, upon occasion of his Majesties Gracious Declaration of Indulgence.* 6. *The Anatomy of an Equivalent.* 7. *A Letter from a Clergy-man in the City, to his Friend in the Country, containing his Reasons for not reading the Declaration.* 8. *An Answer to the City Minister's Letter, from his Country Friend.* 9. *A Letter to a Dissenter from his Friend at the Hague, concerning the Penal Laws, and the Test; shewing, that the Popular Plea for Liberty of Conscience, is not concerned in that Question.* 10. *A plain Account of the Persecution laid to the Charge of the Church of England.* 11. *Abby and other Church-lands, not Assured to such Possessors as are Roman Catholics; Dedicated to the Nobility and Gentry of that Religion.* 12. *The King's Power in Ecclesiastical matters truly Stated.* 13. *A Letter of several French Ministers fled into Germany upon the account of the Persecution in France, to such of their Brethren in England as approved the King's Declaration touching Liberty of Conscience. Translated from the Original in French.* 14. *Papish Treatise not to be rely'd on: In a Letter from a Gentleman at York, to his Friend in the Prince of Orange's Camp: Addressed to all Members of the next Parliament.*

The VVay to Peace amongst all Protestants: Being a Letter of Reconciliation sent by Bishop Ridley to Bishop Hooper, with some Observations upon it. By Samuel Johnson.

Purgatory prov'd by Miracles: Collected out of Roman Catholick Authors. VVith some remarkable Histories relating to British, English and Irish Saints. VVith a Preface concerning Miracles. By S. Johnson.

An Historical Relation of several Great and Learned Romanists who did embrace the Protestant Religion, with their Reasons for their Change deliver'd in their own words. Collected chiefly from most eminent Historians of the Roman Perswasion. To which is added, a Catalogue of sundry great Persons of the Roman Catholick Religion, who have all along oppos'd the Tenets of the Church of Rome.

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A Catalogue of Books, &c.

The Character of a Trimmer: His Opinion of, 1. The Laws and Government. 2. Protestant Religion. 3. The Papists. 4. Foreign Affairs. By the Honourable Sir *W. Coventry*.

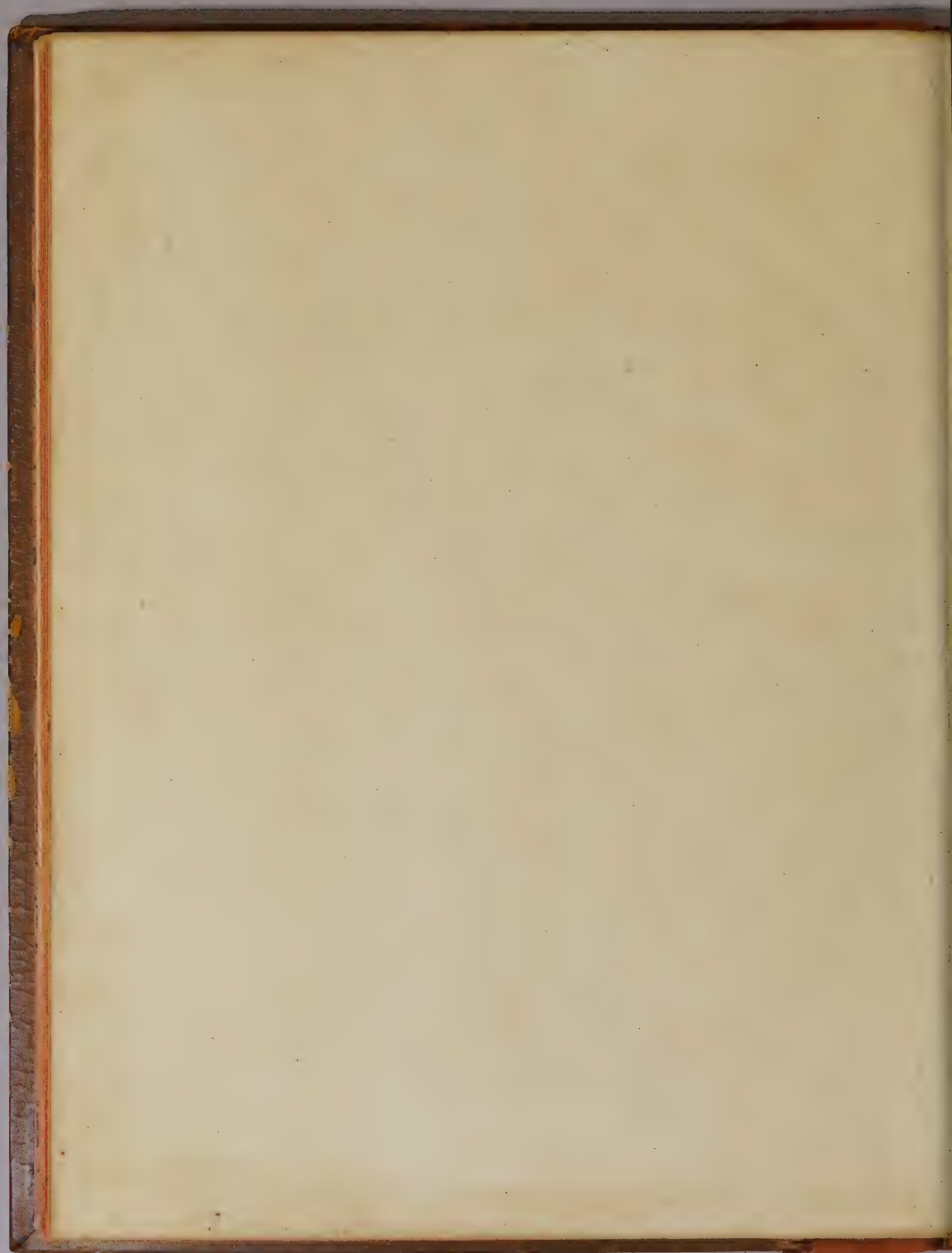
A Seasonable Discourse, shewing the Unreasonableness and Mischiefs of Impositions in Matters of Religion, recommended to serious Consideration. By Mr. *Andr. Marvel*, a late Member of the Honourable House of Commons.

The Revolter. A Trage-Comedy acted between the *Hind* and *Panier*, and *Religio Laici*, &c.

The Absolute Necessity of Standing by the Present Government: or, a View of what both Church-men and Dissenters must Expect, if by their Unhappy Divisions Popery and Tyranny should return again.

An Impartial Relation of the Illegal Proceedings against *St. Mary Magdalen* Colledge in *Oxon*, in the Year of our Lord 1687, containing only Matters of Fact as they occurred. Collected by a Fellow of the said Colledge.





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